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Practical Suggestions

Penniman



Practical Suggestions

1. In School Government

2. On Success

...BY...

JAMES H. PENNIMAN

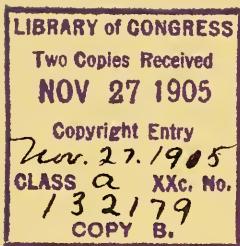


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Practical Suggestions in School Government

While practical experience and a knowledge of the principles of pedagogy are of great value in the training of the teacher, it is doubtful whether a person with a nervous, and irritable disposition can ever be successful. The calm, magnetic temperament, the keen interest which makes the imparting of information a pleasure, the reserve of mental power that enables one to go through a long hard day with unwearyed spirit and everlasting good nature—all these may be cultivated, but they cannot be created, and unless a teacher has begun his apprenticeship with a broad human sympathy for those under his charge, the sooner he stops trying to teach and goes into some other business, the better. There is no drudgery worse than the perfunctory work of a man who has no love for his pupils; but when they feel that their master takes a

kindly personal interest in them, and that they are fellow-workers with him in the attainment of a definite and worthy end, then the school atmosphere is a true inspiration, and school work ceases to be a task and becomes a pleasure.

That teachers sometimes fail while employing the best methods proves that good instruction depends on ability and temperament as well as on principles and methods. The man who was the most thoroughly versed in the theory of pedagogy of anyone I ever knew could not take charge of a class of usually well-behaved boys for ten minutes without disorder caused by his lack of tact, and nervousness. As some persons can handle a swarm of bees with no difficulty, while others irritate it without apparent cause, so some teachers can preserve perfect order with hardly any punishments, while others can accomplish nothing even with the most severe penalties.

The best discipline is obtained by a kind and sympathetic firmness, joined to a feeling of confidence which the pupils must be taught to feel in the absolute fair-minded-

ness of their teacher. This does not always mean that treatment which answers for one offence and for one pupil will do when the same offence is committed by another, but that each difficulty must be settled as it arises with justice guided by a knowledge of the springs of action which govern youth.

Never tolerate any open disorder, or try to teach when there is noise or confusion. Wait until you have secured quiet attention. The best way to maintain order is to keep all busy and interested. When an offence is not a very open one, and others are not disturbed by it, it is often well to call the pupil up for a word of quiet admonition after the class. Do not get into the habit of punishing for every trifling fault; a word of kind reproof, "I wouldn't do that, John," is sometimes more effective than punishment. Sympathy and good nature are most powerful factors in maintaining discipline, when they are combined with justice and firmness.

Exercise great judgment in what you tell your pupils to do, and do not give instructions that may lead to needless conflict of

authority; but, if you have told a scholar point blank to do a thing, have him do it, or leave the school. It is fatal to discipline to give an order and then allow it to be disregarded. As a skilful chess-player foresees the consequences of an intended move through a series of moves to follow, so a skilful teacher foresees the result of a given course of action and shapes his directions accordingly. Such a teacher will check incipient disorder before an ordinary observer would know that any existed. A thoughtless man, for instance, will seat two troublesome boys together, and then deluge them with demerit marks, when, by simply putting each next to a quiet boy, all trouble might be averted. Nervous children sometimes get into a hysterical state when punishment has no effect on them, or perhaps gives rise to increased disorder. The distinction between such a case and that of stubborn and wilful defiance of authority is very marked; the latter should be put down with a strong hand, while the overwrought hysterical child should be quieted, and allowed a little time to come to his senses.

The experienced teacher makes a sort of intuitive diagnosis, like the experienced physician and always considers the intention behind the action; a harmless trifle done with malicious intent is more reprehensible than considerable thoughtless disorder.

A bad effect is invariably produced by an attempt to punish when the teacher's knowledge of the facts is incomplete or inaccurate. A child's sense of justice is very keen, and he should be made to feel always that his teacher, while he may make mistakes, intends to do what is kind and fair and right. When this sense of justice has been outraged, as it frequently is by thoughtless teachers, the usefulness of the school is greatly impaired. Confidence in the just and kind dealing of the teacher is the foundation of school administration. Arbitrary punishment for an unknown cause is a form of tyranny against which intelligent children always rebel. Let your pupils always understand that at the proper time you are always ready to explain kindly and firmly the reasons for what you have done, but do not argue or discuss the propriety of your actions; and, unless in

the wrong, do not recede from your position. No one is infallible, but, except the commission of an act of injustice, nothing is worse for a teacher than to have to abandon before his class a position that he has deliberately assumed.

Do not encourage one pupil to tell tales of another. Some children are untruthful, but it is usually bad policy to charge a child with untruthfulness and always so when you are not absolutely sure that he is intentionally deceiving. Many a child has been startled into telling a lie when if he had been given a little time to think, he would have told the truth. Cultivate a high standard of truthfulness by all the means, direct and indirect, that you can.

The efficiency of school work depends largely on good ventilation. When the air in a room is bad, children become uneasy and hard to manage. Modern school buildings have ventilating shafts and open fire-places, so that plenty of fresh air can be had without draughts; but in an old-fashioned room, where the children are seated with their backs to the light, it is not easy to get

fresh air without a draught on the back of the neck. The windows should be opened and the room filled with fresh air at recess, and, if necessary, the recitation should be occasionally stopped and the windows opened for a few moments. With tact and common sense this can be done without anyone's taking cold. When teacher and scholars are fresh and rested on Monday morning, all usually goes well; it is when both are tired out towards the close of a long day that trouble may occur.

Train your pupils to speak in sweet, distinct tones of voice, not too loud nor too low, and set the example yourself. Many children have harsh strident voices that almost make the listener shudder; by devoting special attention to such children, you will do them a life-long service. Children should not interrupt a pupil who is reciting to ask to be excused, but should wait until he has finished. Make your scholars enter and leave the room without distracting the attention of the rest, stepping lightly on the ball of the foot, not walking on tiptoe. Cheerful and thoughtful consideration of

the smaller rights of others, give an added charm to life, and are as useful as any other subjects that may be taught at school.

Do not allow your personal likes or dislikes to become apparent. Like the rest of mankind, teachers cannot help being attracted by honest, straightforward ways and by winning manners, while idleness and ill-nature are always repellent. But avoid all appearance of vindictiveness in punishing, and make the bad boy feel that, while you understand and condemn his fault, yet you are personally really fond of him. Be severe to the offence, but kind and just to the offender. Children never respect nor like a teacher who does not control them, and the strictest, not the fussiest, teachers are often the most popular. A kind-hearted teacher will refuse a request or inflict a severe punishment in a way that will inspire in his pupils respect and affection, while a weak, ill-natured man will arouse contempt even when granting a favor. The example of a teacher who is a gentleman is more valuable than his precept; and nowhere do the kindly qualities which Lord Chesterfield

called "the graces" shine to better advantage than in a schoolmaster.

Loud and boisterous laughter should not be permitted; but when something really amusing occurs let your scholars see that you enjoy it with them. In short, be human; the prim, narrow-minded old-fashioned pedagogue should be as much a thing of the past as the stage coach.

Ridicule, when used with skill and good humor, is a formidable weapon, and those who are unaffected by other punishment, are often keenly sensitive to it. If you can avoid ill-nature and are sure that the rest of the class side with you, ridicule may occasionally be resorted to with advantage. Do not forget either that everyone likes to be appreciated, and that a word of kindly praise for good work is more powerful than blame for bad. This does not mean that you are to overwhelm the best pupil with compliments; it is the poor struggling dull fellow who cannot do very well even at the best who will brighten up when a kind word shows him that, though defective, his effort has been noted and appreciated.

Genius in teaching is truly “ infinite patience ” and the wise teacher, when trouble occurs, will be quite as ready to ask himself, “ What mistake have *I* made ? ” as to bewail the depravity of youth.

Much good may be done if, without being familiar, you can take an interest in things that are of moment to your scholars outside the line of school work. Boys and girls are not well-drilled puppets, though false educational notions sometimes make them appear so. Freed from the restraint of school, children show qualities and capabilities that the teacher will not imagine, unless he specially studies this not very get-at-able side of his pupils’ character. Such side lights are of great value in school work. The dull, uninteresting pupil, who does not know the difference between Austria and Australia, or X^2 and $2X$, viewed in the light of this outside observation often develops into a genius for natural history or music; the boy who forgets his exercises or brings them in imperfectly prepared may have home environment which makes it impossible for him to do better work. Five minutes

kindly talk with a lad before or after school about base-ball or stamp-collecting, or whatever his special fad may be, will frequently arouse an interest and enthusiasm in school work that no amount of keeping in or demerits could produce.

The faculty of explaining clearly is one which few people possess. I knew an intelligent parent who tried to explain to his by no means deficient offspring the principles of long division. The father knew all about the subject, but his language was not clear and he told too much at once. The result was that the lad became confused, and after half an hour's hard work the unhappy parent gave up the attempt with the belief that his boy was a dunce. Cases such as this are by no means unusual in school.

An experienced teacher once said to me, "I cannot get an idea into a boy's head unless I *think it into him*." When the teacher merely repeats directions in a parrot-like way, no result is produced ; the mental process must be gone through in both minds. Young teachers usually talk

too much. Good teaching is not a monologue on the part of the teacher. In questioning, ask the question first, and then call the name of the pupil who is to answer it. If he has been inattentive and does not know the question, call on some one else; but be patient, and give the dull boy time to think before hurrying on to the bright one who has his hand up and knows all about it.

No problem in education more constantly confronts the teacher than that of preserving the proper balance between the bright and the dull members of a class, of providing work enough for the former without driving the latter to despair, and of keeping them both stimulated and alert. A lesson should always be looked over by the teacher before it is assigned to the class, and a few words of advice and explanation as to how it should be studied will do much to make the home work easier. Take great care not to teach over the heads of your pupils. The average child is much more ignorant than is generally supposed; his vocabulary is limited; any word that is at all unusual he must be expected not to understand; in fact, it is

sometimes well to go on the idea that children are ignorant of everything that they have not proved to you that they know.

Instruction must be given in very small doses. After a little of the subject has been explained, stop and find out whether your explanation has been understood. When the first step is mastered, go on with the next, then go back and have the pupils give both steps, and so on, a little at a time, continually reviewing from the beginning.

Children should be made to express their ideas in good English, and should be asked to define in their own language the more unusual words as they occur. A frequent mistake is defining one part of speech by another of kindred meaning, a noun by an adjective—malady means sick, for example. Like a motion to adjourn, the correction of bad English should always be in order whatever the subject under consideration may be.

The personal force of the individual is perhaps more strongly felt in teaching than in any other profession. All that a man is, all that culture and study have made him, concentrate themselves in his teaching, like

the sun's rays passing through a burning glass. Some teachers make the dullest subject blossom with interest, while others make the most interesting one dry and tiresome. While I was a student at Yale, I was instructed in two kindred subjects by professors who illustrated this difference. Both were men of great ability and profound scholarship, but one of them did not have the faculty of imparting his learning. While reciting to him, topics which seemed as clear as day in the text-book, became hopelessly obscured and surrounded with unimagined difficulties ; the hour dragged wearily along while invisible hairs were being split and impossible distinctions were being noted. The recitation of the other was a continual delight; with his clear explanations the places became easy, the subject developed interesting features which were made practical by a wealth of apt and well put illustrations, and the end of the hour found professor and student alike unwilling to leave the recitation. The consequence is that one professor's instruction will be a life-long pleasure and inspiration,

while that of the other has long since been forgotten. One man was a teacher, the other was only a scholar.

In order to make your teaching useful and interesting, you must be growing mentally yourself; and this growth is to be cultivated in two ways, neither of which must be disregarded. First, by observation of your work and its results, and by intelligent thought about it. Keep constantly studying how the efficiency of your school may be increased, but do not make changes without being well assured that they are advisable. A teacher is always being discussed by pupils and parents; so if in a kind but dignified way you can let the reason for your acts be understood, it will give you more support at home and the efficiency of the school will be greatly increased by the cordial co-operation of the parents. You must not expect, however, to please everybody; and with parents who are unreasonable or dense, maintain your position politely but firmly. When a child hears his teacher criticised adversely by his parents, that teacher's use-

fulness is, as far as he is concerned, seriously impaired.

The second way in which mental growth may be cultivated is by reading and study. A teacher should be familiar with the trend of the best educational thought, as shown by the best books on pedagogics, by school reports and by educational journals. Others are confronted by the same problems that you are, and you will derive great benefit by learning how they have solved them. When you hear of a book that you think you ought to read, if you have not the time for it at present, make a note of it; by so doing, when vacation comes, you will not be at a loss what to do, but will have a valuable list which can be studied. One of the great advantages of the teacher's profession is the large amount of time on Saturdays and in vacation which may be devoted to study and self-improvement; and those who neglect such opportunities soon find that their places are filled by others who know more about the work. Never were teachers more interested in their profession, and never were skilled teachers more appreciated and

better paid than now; but on all sides it is also said that there are teachers who have spent years in work and have never tried to improve themselves, and the sentiment is strong that such teachers must, in the interest of good teaching, give way to others who have been willing to study. And while we devote attention to the study of books and journals on teaching, we should also not disregard the thoughts of the world's best minds on other subjects. Whatever refines and cultivates the teacher, benefits the school. The teaching of those who derive their highest mental inspiration from the last new novel can never reach a very elevated standard of excellence.

Practical Suggestions ON SUCCESS

...BY...

JAMES H. PENNIMAN



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Some Suggestions on Success

Wrong ideas of success are as common as they are disastrous. The success of a university, for instance, is usually measured by the number of its students, while it really consists in the impression stamped by its training on the characters of the men that it sends into the world. A similar mistake is to measure success by wealth; some of the richest men have been wretched failures who have impoverished their souls and cheated their fellow men. True success rests on two fundamental and interdependent principles—the first is Accomplishment and the second is Development.

Accomplishment is what a man does to make the world better for his being in it, and Development consists in what he does and what men and circumstances do for him to enlarge, elevate, and improve his mind and soul, and make him better for having

been in the world. Accomplishment and Development are interdependent because no one can do any worthy work without thereby strengthening his faculties and lifting himself to a higher condition of manhood, nor can he elevate his thought and sweeten his life without increasing his practical value in the world. Phillips Brooks describes this union of accomplishment and development when he says:

“Great is he who in some special vocation, as a soldier, a governor, a scientist, does good and helpful work for fellow-man. Greater still is he who, doing good work in his special occupation, carries within his devotion to it a human nature so rich and true that it breaks through his profession and claims the love and honor of his fellow men, simply and purely as a man.”

The fundamental principles upon which success depends are well-known, yet we see failures on every side due to an unwillingness to act in accordance with them. It is, therefore, of importance that they be repeated again and again in many different

ways, and that they be kept constantly in mind.

Life is not a lottery; luck is to a small extent an element of success. "Good luck," said Lowell, "is the willing hand-maid of upright, energetic character, and conscientious observance of duty;" and he adds, "Solid success must be based on solid qualities and the honest cultivation of them." Men fail because they will not exert themselves or because they think that they can attain their objects by short cuts that could not be taken by others, but which unusual cleverness or peculiar circumstances justify them in taking. They forget that the results of the experience of the race as crystallized into its ideas of what should and what should not be done are infinitely wider than the experience of any one person, for they embody millions of experiences, and are extended over thousands of years. How presumptuous it is then for a man to set up his own ideas against the codified experiences of mankind; and yet ruinous experiments of this kind are constantly being made.

Lowell tells us that, "Of all hopeless contests, the most hopeless is that which fools are most eager to challenge with the nature of things."

"Experience is a dear school," said Franklin, "but fools will learn in no other;" and Tennyson has put the same truth in another way by saying, "He who will not be ruled by the rudder must in time be ruled by the rock."

Identify yourself with the permanent forces of the universe, and the stars in their courses will fight for you. "The winds and waves are always on the side of the ablest navigators," said Gibbon. "Those who take honors in Nature's university," writes Huxley, "who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great masses of mankind are the 'Poll', who pick up just enough to get through without much discredit. Those who won't learn at all are plucked, and then you can't come up again."

We can influence the course of events to

but a small extent; but by forethought we can adapt ourselves to circumstances in such a way as to make the most of them, and it is by taking advantage of circumstances and improving opportunities that we become masters of our fates. "The power of self-management and turning one's circumstances to the best account is the hardest power in the world to acquire; half the wasted lives one sees are due to the want of it," says Matthew Arnold; and Sir Thomas More has compressed a large amount of wisdom in the following lines: "What part soever you have taken upon you, play that as well as you can and make the best of it. * * * Studye and endeavour, as much as in you lyeth, to handle the matter wyttelye and handsomelye to the purpose, and that which you cannot turne to good, so to order that it be not very badde. For it is not possible for all things to be well unless all men were good, whych I think will not be yet this good many years."

Life is a long experiment: the main thing is not to lose heart but to keep trying. As

we proceed, our purposes and ideas modify. Every little while take an account of stock, and find out where you are and which way you are going. Think what you will be ten years from now. Have regard to future as well as to present success, look ahead, anticipate difficulties in order that you may provide means of meeting and overcoming them. Have a just sense of the relative importance of things. Think straight and see clear. When the necessity for a choice arises take time to examine the matter from many points of view do not hurry, be sure you are right. Twenty-four hours are not too much for the decision of any serious question. You will often look at the matter in a different light after you have slept on it. The men who control the great railroads and banks are sober and deliberate thinkers, who do not make up their minds in a hurry. Of Abraham Lincoln it is said: "His judgment, like his perception, far outran the average mind. While others fumed and fretted at things that were, all his inner consciousness was abroad in the wide realm of possibilities, busily searching

out the dim and difficult path toward things to be." "His sagacity gave him a marked advantage over other men in enabling him to forecast probable events, and when they took place, his great caution restrained his comments and controlled his outward bearing."

"Gradually see what kind of work you can do; for it is the first of all problems for a man to find out what kind of work he is to do in this universe," said Carlyle; and the poet Gray remarked, "To find one's self business, I am persuaded is the great art of life. * * * Some spirit, some genius more than common is required to teach a man how to employ himself."

A question as important as the choice of a career should not be settled hastily. It requires time and thought to get acquainted with yourself, to find out what you can do and what you cannot do, and to ascertain by careful study in what direction your tastes and powers incline. "If the genius of a man lies in the development of the individual person that he is, his manhood lies in finding out by self-study what he is and

what he may become, and in wisely using the means that are fitted to form and perfect his individuality," wrote President Noah Porter. This self-study must be conducted without egotism, in all humility. "No man can produce great things," says Lowell, "who is not thoroughly sincere in dealing with himself, who would not exchange the finest show for the poorest reality, who does not so love his work that he is not only glad to give himself for it, but finds rather a gain than a sacrifice in the surrender." "When the revelation of his own peculiar taste and capacity come to a young man, let him reverently give it welcome, thank God, and take courage. Thereafter he knows his way to happy enthusiastic work, and, God willing, to usefulness and success," writes President Eliot; and he adds, "For the individual, concentration and the highest development of his own peculiar faculty, is the only prudence." "Let it be your satisfaction, the highest a man can have in this world, that the talent intrusted to you did not lie useless, but was turned to account, and proved itself to be a talent," said Carlyle.

To have done your best is success, even though the result is not as great as a more gifted person might have achieved with less effort. You are not responsible for not having extraordinary abilities, but you are responsible for making the most of those you have. "Much of the good work of the world is the work of dull men who have done their best," says Senator Hoar. "Success in life consists in doing common things uncommonly well," writes John D. Rockefeller. "No man ever rises to greatness in this world who does not aim at objects beyond his powers," says Froude in his life of Beaconsfield. "There never was any great and permanent good accomplished, but by hoping for and aiming at still greater and better," writes Sir John Herschel.

While you are inquiring for your vocation be doing heartily the work which comes to hand and building a broad foundation on which to erect the super-structure of your chosen career. In your leisure moments be acquiring the knowledge that will be of use to you when called to more important work. Do with energy the best you are capable of

at the time. When you are worthily striving you often meet with opportunities in ways of which you did not dream. "They are a growing kind of men that can wisely combine the two things; wisely and valiantly can *do* what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things, if such lie before them," wrote Carlyle.

No young man can afford to wait for something to turn up; he should turn up something himself. When a man has made a reputation for work well done, the opportunity will seek him. "First the workman is known for his work, afterwards the work for the workman; but it is only the concise and perfect work which will last," said Tennyson.

The main thing is to get an intelligent idea of what you wish to do and how you ought to do it, and then to keep steadily at it and let nothing turn you from your course. The ship does not go far at one revolution of the screw, but the screw keeps revolving, hour after hour, day and night, in sunshine and storm, till the long voyage

is ended. Cecil said of Sir Walter Raleigh, "I know that he can toil terribly," and President Eliot remarks of Dr. O. W. Holmes that "His temperament was vivacious and his career brilliant; but at the foundation of his character lay a remarkable capacity for hard, conscientious, persistent labor." Michael Angelo, who certainly spoke with authority on the subject, said, "Genius is infinite patience." Garfield was no doubt thinking of this when he remarked to a graduating class: "I beseech you to remember that the genius of success is still the genius of labor. If hard work is not another name for talent, it is the best possible substitute for it. In the long run, the chief difference in men will be found in the amount of work they do." Lowell wrote, "Talents are absolutely nothing to a man except he have the faculty of work along with them," and he added, "Nothing is to be gained by human powers, however transcendent, without paying for it man's price, toil."

Men may be divided into two great classes, those who plan their work for themselves

and those whose work is assigned to them by others; and it is astonishing what a vast majority are included in the second class, which is that of the underlings who will do anything but think. Men with original ideas are as rare as white crows. Do not stay in a rut, doing the same thing over and over every day in the same way, but be constantly trying to do your work better than anyone else has ever done it. No man should be satisfied until he has made a permanent contribution to the advancement of the world in the line of his chosen pursuit. "I hold every man a debtor to his profession," said Bacon, "from the which as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends to be a help and ornament thereunto," and President Wayland wrote, "Every producer who labors in his art scientifically is the best of all experimenters; and he is, of all men, the most likely, by discovery, to add to our knowledge of the laws of nature. He is, also, specially the individual most likely to invent the means by which those laws shall

be subjected to the service of man." There is great wisdom in keeping at work of permanent value, for when your work has merely a temporary interest, if you fail, you have gained nothing except experience; but permanent work, if unsuccessful at first, can be improved and may in the end amount to something. Edison said that "The proper way for the would-be inventor to make progress in his learning is to set out to do a certain thing, and to read, study, and experiment on that one subject. In these days the domain of science is so broad that it is simply impossible for one man to acquire a universal knowledge of it. Therefore, let him take one sub-division of it, and paying no attention to the rest, let him devote his whole time to that." Newton thought that he differed from other men only by the habit which he had formed of keeping whatever he was studying constantly before his mind.

To work to the best advantage a man must keep his mind and body in condition. "The first requisite to success in life," said Herbert Spencer, "is to be a good

animal." Success in business gained at the cost of health, or by the loss of higher ideals is failure. "There is no achievement that you could make in the world that is equal to perfect health," wrote Carlyle. Many a man begins with a magnificent constitution and ruins it because he takes less care of himself than a sensible person would take of a horse, and, on the other hand, some of the world's best work has been done by those who, starting in life with an inheritance of weakness and disease, have wisely husbanded their scanty forces, and made the most of their little strength. "A strong frame is not, indeed, the inheritance of every man; but it is seldom that a wise and constant attempt to strengthen a weak one fails in its endeavors. I have known many a stooping and awkward youth become active, erect, and strong through a persistent determination to overcome his weaknesses. * * * Nature gives great strength to those who devote themselves to her cause, and responds readily to every intelligent and honest appeal to her life and health giving influences."

Be scrupulously clean; not only your health but, also, your standing in a community depend largely on this one point. If you must economise, let your laundry bill be the last item to be curtailed. Many a boy has been kept in a subordinate position because he did not put on a clean collar every day. A cold bath every morning and a daily walk of three or four miles in the open air are powerful aids to the preservation of health; in fact, it is hardly too much to say that among adults more illness may be attributed to lack of proper exercise than to any other one cause. Exercise your arms and chest and back. Keep dumb bells and Indian clubs in your room and use them a few minutes night and morning. As far as possible take your amusements in the open air. Exercise is doubly valuable when it is a pleasure instead of a duty.

Get enough sleep; when a man has been up late he is at a great disadvantage in doing the next day's work. Do not work at night if it can be avoided. An hour in the morning is worth two in the afternoon. Do not go to bed with your brain filled with blood

and your mind intent on the cares of the day; if you find yourself in this condition, take a brisk walk before turning in. Do not worry; leave your cares at the office.

Breathe deeply; fill your lungs with air. Many people keep in use only a small part of their lungs and are consequently in bad condition to resist colds and pneumonia, should they come. You can generally tell when you are taking cold, and there is great advantage in using promptly simple remedies for minor ailments like colds and headaches, but do not get into the habit of continually dosing yourself. Eat plain food, eat slowly and do not eat too much. You soon learn what you can eat and what disagrees with you. A man should get as much work out of himself as he can without carrying a balance of fatigue over to the next day, and it is because the amount of work is limited and life is short that it is important that time and strength should be concentrated, yet change of occupation is sometimes the best rest.

Thrift and thrive have the same derivation. "The secret of thriving is thrift;"

says Charles Kingsley, " saving of force; to get as much work as possible done with the least expenditure of power, the least jar and obstruction, the least wear and tear."

To know when one is overworked and needs a change of air and diet is a lesson which many intelligent people never learn, half the doctors would go out of business, if they did. A short rest when the strain is felt, twenty-four hours at the seashore or in the country will do as much good as a month's vacation later on. Experience will show you how much recreation is necessary to keep your powers at their highest efficiency and leave a reserve of strength to meet an extraordinary emergency. Lack of physical force causes many failures. " Of what we call genius energy is the most important part," says Mathew Arnold. The power to pull yourself together to meet great and unexpected difficulties when they arise is absolutely essential." "At the crisis of the battle both sides seemed defeated and whoever first assumed the offensive was sure to win," said Grant in discussing the actions at Fort Donelson and Shiloh. To

fail again and again, to find out the cause of each failure, and, without dwelling on the past except to correct its errors, to move forward with an undaunted spirit must be the experience of everyone who would do anything worth doing. He who is ignorant of failure is ignorant of success. "Obstacles surmounted," said Dr. Andrew Peabody, "are always of immeasurable service. Obstacles are stumbling-blocks, fatal to him who stumbles upon them, enfeebling and discouraging to him who creeps round them; while he who *surmounts* them, mounts upon them, and stands upon a higher plane."

Great men make their failures the ladders by which they reach eminence over others who may have more ability but less perseverance. "Many a lost battle has been victory to come," wrote Edward Thring, and he adds, "To be defeated and to go on the better for being defeated, is the highest thing that can happen to man." Peter the Great was defeated by the Swedes in a series of disastrous engagements, but he determined that his enemies should teach him how to overcome them, and in the end he

conquered because he knew how to profit by the lessons of defeat. Through an unfortunate investment Tennyson lost his fortune, his career seemed blighted; but he highly resolved that "it becomes no man to nurse despair but in the teeth of clenched antagonism to follow up the worthiest," and his biographer states that "He kept up his courage, profited by friendly and unfriendly criticism, and in silence, obscurity and solitude perfected his art," with the result that the world knows. Huxley was describing his own experience when he wrote, "I can assure you that there is the greatest practical benefit in making a few failures early in life. You learn what is of inestimable importance—that there are a great many people in the world who are just as clever as you are. You learn to put your trust, by and by, in an economy and frugality of the exercise of your powers, both moral and intellectual; and you very soon find out, if you have not found out before that patience and tenacity of purpose are worth more than twice their weight of cleverness." If men of genius can do nothing

without hard work and reverses, how much more must those toil who have only ordinary abilities. Do not expect to get on without long and painful effort and drudgery; weeds spring up in a night but valuable growth is slow. The main thing is to concentrate and to keep constantly at it, without haste and without rest. There is a great deal of consolation and support for a struggling young man in the following statements of Professor William James than whom there is no more competent authority on the subject of mental processes: "As we became permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may

have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together," and he adds, "The total mental efficiency of a man is the resultant of the working together of all his faculties. He is too complex a being for any one of them to have the casting vote. If any one of them does have the casting vote, it is more likely to be the strength of his desire and passion, the strength of the interest he takes in what is proposed. Concentration, memory, reasoning power, inventiveness, excellence of the senses,—all are subsidiary to this. No matter how scatter-brained the type of a man's successive fields of consciousness may be, if he really *care* for a subject, he will return to it incessantly from his incessant wanderings, and first and last do more with it, and get

more results from it, than another person whose attention may be more continuous during a given interval, but whose passion for the subject is of a more languid and less permanent sort.” “There are more failures due to want of patience and perseverance than to any other cause in the world. That is my experience, which is not a short one,” says Sir William Harcourt. “The secret of success is constancy to purpose,” wrote Lord Beaconsfield. There is no fact in connection with this subject on which authorities agree fully than that success is won by the men who have the clear vision to see plainly what they wish to accomplish, and the force of character to concentrate all their energies on this one subject.

The greatest pleasure is felt by those who are engaged in congenial work, which they feel is adding to the happiness of those around them. We cannot be happy without a definite purpose toward the attainment of which all our energies are bent. Carlyle calls work “The grand cure of all the maladies and miseries that ever beset mankind—honest work, which you intend get-

ting done." Do not go on toiling blindly; have a purpose and a limit; set a definite task for yourself, and when it is accomplished rest and recreate; make business your slave, do not be the slave of business. "Whoever would be life's master, and not its drudge, must make it a means, and never allow it to become an end," wrote Lowell.

"Never forget the everlasting difference between making a living and making a life," said Governor W. E. Russell; and Mrs. Alice Freeman Palmer emphasizes the same idea when she advises, "to make life a glory instead of a grind." Life is not altogether a matter of dollars and cents. "Your happiness in this world will come from what you are and not from what you own," said Senator Hoar.

Every man should as a part of that education which it is his duty as well as his privilege to give himself, engage in some work for others. Take an active interest in church work, in good city government, or in a charity where you can do something for those who are unable to make return. For the lack of such cultivation of his bet-

ter self, many a man finds, when he has gained a fortune, he has lost the power to enjoy his wealth. In his devotion to business he has neglected the imaginative and ideal sides of his nature. Use your leisure to cultivate a taste for the highest and best things.

Be punctual in all your engagements; set a high value on your time. The only honorable avarice has been said to be that of time. "Dost thou love life," wrote Franklin, "then do not waste time for that is the stuff life is made of," and again, "Leisure is time for doing something useful." Make the most of scraps of time. You can commit to memory a beautiful poem or even learn a new language by studying while you are dressing and when you are travelling or waiting for trains. A few lines of the best poetry read or repeated daily give a lift to the spirit."

The important things are perseverance and concentration. Self improvement depends more on will power than on money. It is said of Sir William Jones that, with the fortune of a peasant, he gave himself

the education of a prince. Associate with the best minds in books and in the world. Do not read the first thing that comes to hand, but keep near you the books that are necessary for your development, and carry them with you when you go on a journey. Keep a note book and write down the beautiful thoughts you meet in your reading and the original ideas that occur to you, or put them on pieces of paper and sort them out into envelopes, according to subjects. Cultivate an appreciative sense of the beauties of nature. Go to hear the men who have accomplished something, when they make public addresses. You get an impression of the personality of a public man or of an explorer or author from hearing him talk, that you could never obtain from reading his books. Much valuable information may be picked up from the people you meet; no matter how humble a man may be, you can usually find some subject about which he knows more than you do. When you are no longer willing to learn, your usefulness is about at an end. But do not forget that "Success

in the world depends much more on energy than on information." "The great end of life is not knowledge but action. What men need is as much knowledge as they can assimilate and organize into a basis for action; give them more and it may become injurious," wrote Huxley.

Get the habit of accomplishing things; the world does not wish excuses, it requires results. In Nicolai and Hay's Life of Lincoln it is said of General Grant that "His usefulness and superiority were evinced by the clearness and brevity of his correspondence, the correctness of routine reports and promptness of their transmission, the pertinence and practical quality of his suggestions, the readiness and fertility of expedient with which he executed orders. Any-one reading over his letters of this first period of his military service is struck by the fact that through him something was always accomplished. There was absence of excuse, complaint, or delay; always the report of a task performed. If his means or supplies were imperfect, he found or improvised the best available substitute; if he

could not execute the full requirement, he performed so much of it as was possible. He always had an opinion, and that opinion was positive, intelligible, practical. We find therefore that his allotted tasks from the first continually rose in importance. He gained in authority and usefulness not by solicitation or intrigue but by services rendered."

"He that would make himself better, must learn to keep himself over against himself as his own master, repressing the evil and educating and encouraging the good," wrote President Noah Porter. The formation of good habits calls for constant effort, watchfulness and a strong will; each victory makes the next more sure; each failure makes it easier to fail. This truth is so important that it needs to be repeated again and again. "But how are habits formed? Not by a mere resolution or purpose, not by a single effort or by a series of fitful efforts, but by repeated and continuous activity. Every act of the soul leaves as an enduring result an increased power to act again in like manner, and every repetition

of an act increases this power and tendency. When this resulting tendency becomes so strong that an act is repeated without conscious voluntary effort, the result is called a habit." "Habits of action are formed through repetition. Every act leaves in the mind a tendency to repeat that action and added power to act in that direction. So every right choice helps to develop the habit of right choosing; every act of obedience tends to strengthen the habit of obedience; every exercise of self-control results in greater power of self command." "Sow an act, and you reap a habit; sow a habit and you reap a character; sow a character, and you reap a destiny."

Be scrupulously careful with regard to pecuniary obligations both small and large. There are few ways in which a man shows what he really is more plainly than in his management of money matters. However small your income, save part of it and invest your savings securely. A few may have become rich by wild speculation, but the majority of persons in comfortable circumstances have made a wise disposition of their

honest earnings and have lost little through bad investments. Peace of mind is better than wealth. Never speculate or gamble; give full value for what you receive. Shun debt as you would the plague. Pay cash; if you cannot pay cash, do not buy. Buy reliable goods; what is not of good quality, what will not wear, is never cheap. Nothing is more vulgar than cheap finery. Do not buy what you do not need simply because you can get it at a low figure. There are times of the year, especially in January and July, when goods may be bought for less than their real value. You can buy a winter overcoat in January for about half what it costs in November, but you must be a judge of quality and buy of reliable dealers.

Selfishness and self-indulgence are responsible for most of the wasted lives. The great majority of those who fail do so because their work is not their chief interest in life; they care more for pleasure and are not willing to give that thoughtful attention to details which is the price of success. "Pleasure is far sweeter as a recreation than as a business," remarked Roswell D. Hitch-

cock. When you have a chance to make a choice between a higher and a lower form of amusement or business, choose the higher. Life is made up of choices and on the result of such selections everything depends. You cannot always choose your business, but you can choose your pleasures; let them be of a right character.

“Nothing commends a young man so much to his employers as accuracy and punctuality in the conduct of business,” says Professor Blackie.

“In life’s small things be resolute and great
To keep thy muscles trained. Know’st
thou when Fate
Thy measure takes or when she’ll say to
thee

I find thee worthy, do this thing for me ? ”
Be orderly; keep things where you can find them. Much valuable time is lost looking for things, when, if you put them where they belong in the first place, you could have laid your hand on them at once. Keep things of a kind together. Have a set of big envelopes for subjects you are interested in, and when you make clipping from the

newspaper or take a note from a book, file it in the appropriate place.

Be reliable; keep your promises in small things as well as great. How many men do you know who would be absolutely sure to return a borrowed article at the time they promised? The ability to write a neat, well-spelled letter, saying exactly what you mean, so that there is no possibility of mistake, is a great help to success.

Think of what you are going to do, but do not talk too much about it, and do not discuss your affairs with strangers or with those whom they do not concern. Call people by their names and look them in the face. Speak in gentle, clear, distinct tones. Do not mumble, do not talk too loud, do not drum or wiggle. To pay attention and to listen intelligently are polite accomplishments.

People are very likely to treat you as you treat them.

In his autobiography Robert Houdin, the celebrated conjurer, speaks of the imitative qualities of an audience: "If you are nervous, restrained, ill at ease, if your face has

a disagreeable expression, your audience will at once imitate the contraction of your features, will frown, become severe and appear disposed to be unfavorable to you. But if on the other hand you go on the stage smiling, the most sober face will light up, each one seems to say to the performer, 'Good day, Sir, your face pleases me. I am only waiting for an opportunity to applaud you.' "

Cheerfulness is the oil that lubricates the machinery of life. A readiness to give and receive small courtesies and brightens every thing around us. By borrowing a book from a man who disliked him and returning it promptly and politely, Franklin made a friend out of an enemy. Always say *please* and *thank you*, to servants as well as to others. Lord Chesterfield wrote, "He who tries to please will please, and he who pleases, in general, can do whatever he wishes." "Many a man", writes Sir John Lubbock, "has owed his outward success in life far more to good manners than to any solid merit; while, on the other hand, many a worthy man with a good heart and

kind intentions, makes enemies merely by the roughness of his manner. To be able to please is, moreover, itself a great pleasure. Try it, and you will not be disappointed;" and he adds, "Business is a matter of sentiment and feeling far more than many suppose; everyone likes being treated with kindness and courtesy, and a frank, pleasant manner will often clinch a bargain more effectually than a half per cent." Though a cheerful face and an attractive manner are powerful aids to success these graces must be backed up by sturdy resolution, common sense, and decision of character. But it makes a great difference how these strong qualities are exercised. Of a great man it was said that he could refuse a request more gracefully than others could grant one.

Be liberal and fairminded. Recognize the rights of others and get in the habit of working with them without friction. Do not allow prejudices against a man to interfere with a full appreciation of his good qualities. One of the most useful faculties in life is that of getting along with queer

and unreasonable people. It takes tact and patience to manage them.

Be independent and self-reliant, but do not be aggressively so. A great deal depends on knowing what a righteous indignation is. "There is a point," says Lowell, "where the meekness of the lamb degenerates into sheepishness." But do not be too easily irritated when people do not do as you think they should. "Be patient with those manners around thee thou canst not cure." Cultivate the habit of self-restraint, do not harbor grudges, and be careful not to say cutting things because they seem bright or witty. "The first lesson that a young man has to learn is not to find fault but to perceive beauties," says Professor Blackie. If you have an illnatured thought, do not utter it; the mind gets an added impression when a thought is put in words. "The highest stage in moral culture at which we can arrive is when we recognize that we ought to control our thoughts. * * * Whatever makes any bad action familiar to the mind, renders its performance so much the easier," wrote Darwin. Get in

the way of respecting men and their motives and of speaking kindly of them. Do not allow yourself to be a cynic. If you must criticise, let your criticism be constructive rather than destructive. Do not engage in useless controversies; avoid discussions on religion and politics, especially in mixed assemblages. Everyone has his own ideas on those subjects, and these ideas can rarely be changed by argument. Many men of ability have their work impaired and their lives soured because they quarrel when they think that their rights have been in the slightest degree infringed, and so waste their strength on unprofitable controversies in each of which they may be technically right. How much such men would gain if they followed the principle of Faraday, who thought that "As a general rule it was better to be a little dull of apprehension when phrases seemed to imply pique, and quick in perception, on the contrary, when they seemed to imply kindly feeling." No one can work to the best advantage unless he has a good disposition. "I hope you have the elements of happiness in your-

self, good temper, good sense, courage, unselfishness—not too sanguine expectations from man, but a full confidence in God,” wrote Guizot. Even when things are at their worst do not neglect that union of self-respect and consideration for others which is the happy result of good breeding and a kind heart. It was in the midst of the horrors of that terrible Arctic winter on the Jeannette that Lieutenant De Long wrote, “ For myself, I am doing all I can to make myself trusted and respected, and I think I succeed. I try to be gentle but firm in correcting anything I see wrong, and always calm and self-possessed.” Fielding gave us an unerring test of good breeding when he wrote, “ First, That every person who indulges his Illnature or Vanity at the expense of others; and in introducing Uneasiness, Vexation, and Confusion into Society, however exalted or high titled he may be, is thoroughly ill-bred; and Second, That whoever from the Goodness of his Disposition or Understanding, endeavors to his utmost to cultivate the Good-humor and Happiness of others and to contribute to

the Ease and Comfort of his Acquaintances, however low in Rank Fortune may have placed him, or however clumsy he may be in his Figure or Demeanor, hath in the truest sense of the Word a claim to Good-Breeding."

Be worthy of confidence. Study men and know on whom to depend. The reliance which men have in men is what makes civilization possible. When men lose confidence in each other the return to barbarism is inevitable. Sherman wrote to Grant, "When you have completed your best preparations, you go into battle without hesitation, as at Chattanooga—no doubts, no reserve; and I tell you that it was this that made us act with confidence. I knew wherever I was that you thought of me, and if I got in a tight place you would come—if alive." The leaders of men have accomplished their work, not only because they could toil themselves, but because they could select reliable and able men to work for them. The power of controlling and managing strong minded men, of getting along with them without friction, of calling

out their best efforts, and of planning and organizing work, is what makes success in great undertakings. No one can read the Memoirs of General Grant without realizing that his achievements were largely due to his knowledge of men and to his ability to select the right man for the place. Where it was possible he personally saw his subordinate officer, and with a full knowledge of the situation gave his instruction face to face.

Another phase of the same faculty is the power which Grant constantly exercised of putting himself in the place of the general opposing him, and of divining his adversary's plans by imagining what he himself would do, if he were in the same position.

Cultivate your old and reliable friends. Associate with the best people. No fact is more evident in the biographies of great men than that wherever they went they sought out and cultivated the society of those who were most worthy. But do not be so much occupied with your own affairs that you have no time for a kind and helpful word for those who are struggling be-

neath you. Have right principles of action, and do not deviate from them. You cannot conduct a great business by making special rules for each emergency as it arises, nor can you manage a life in this way. Be sincere, be kind, be truthful. Do not win a present advantage by a questionable transaction, not merely because it is bad policy in the long run, as it surely is, but because it is not right. Many men of great ability miss success because their talents are not sustained by character. Do not think you can do something you are ashamed of in one place and not have it known in another. The world is very small; you hardly ever meet a stranger who does not know people that you know. But this is not the principal reason, the important thing is the result on your character. What you are is written on your face or in your manner.

The respect and confidence of the community in which you live are of great assistance in life, but a man should have the courage of his convictions and there are times when a brave man must stand alone

and battle for the right against popular prejudice, exclaiming with Banquo:

“ In the great hand of God I stand; and
thence

Against the undivulged pretence I fight
Of treasonous malice.”

Few have had better opportunities for observation than General Sherman, and in his Memoirs he has given this definition of courage: “ All men naturally shrink from pain and danger, and only incur their risk from some higher motive, or from habit; so that I would define true courage to be a perfect sensibility of the measure of danger, and a mental willingness to incur it, rather than that insensibility to danger of which I have heard far more than I have seen. The most courageous men are generally unconscious of possessing the quality; therefore, when one professes it too openly, by words or bearing, there is reason to mistrust it. I would further illustrate my meaning by describing a man of true courage to be one who possesses all his features and senses perfectly when serious danger is actually present.

Goethe has summed up a great deal of wisdom in the following lines which are translated by Mrs. Huxley:

“Wouldst shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise,
Beware no fellow man thou hate:
And so in Gods hands leave thy fate.”





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